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of Jesus is the gospel, not yet in its completed form, but in the initial form which suited the historical progress of actual revelation as the step immediately preceding the apostolic message which bore witness that that had already occurred which was still future for Jesus. Both the unity and the differences of these two steps of New Testament revelation are grasped clearly and surely by the synoptists.

Paul's Use and Conception of Prayer.

In the *Protestantische Monatshefte* for November an interesting study of this subject is presented by Pastor Böhme, who says: Paul himself prays unceasingly, and exhorts his readers to do the same. Although there is a certain uniformity in the doxologies and in his expressions of thanksgiving and praise, yet prayer with him has not received a stereotyped form, but is rather the free expression of his inner life. He prays only to God, and never to Christ. Paul separates prayer from the nature of man, and transfers it to the spirit which God sends to him. Man's human weakness renders him incapable of prayer, but not of faith. Prayer is a result of man's salvation, hence is one of the Christian virtues.

In accordance, then, with Paul's view, prayer loses its fervor and becomes more cold and reflective than in the gospels. Further, Paul cannot pray for the gift of salvation, otherwise prayer would become an action or means leading to man's salvation, which is contrary to his teaching. Again, there is little said regarding the answering of prayer, and, indeed, little incentive to expect an answer, since prayer has no part in the obtaining of salvation, and the material things of life have scarcely any place in prayer. In Paul, the prime motive to pray is found, not in man himself, but in the will of God, in the spirit which God gives him. His theory of prayer is on a lower plane than that of the synoptic gospels.

The Ancient and Modern Interpretation of Scripture.

Professor Findlay, in the *London Quarterly Review* for January, urges that the Scriptures require interpretation. The difficulties inherent in the subject-matter, the form and setting of Scripture, the national idiosyncracies characterizing the ancient Israelites during the growth of the Bible—all these phenomena demand trained expositors. The exegesis of the Bible begins within the Bible itself. The prophets and psalmists are interpreters of Hebrew life and tradition. The New Testament writers interpret the Scriptures of the Old Testament, as well

as the gospels of the New. Two injurious tendencies, Jewish literalism and Hellenistic allegorism, have warped the interpretation of Scripture from its early days. The Jewish scribes accumulated a great mass of interpretations and comments derived from the letters or alphabetic signs. Allegorism on the other hand, turned the persons and events of the sacred narrative into doctrinal symbols. Philo, the chief exponent of this method in the treatment of the Old Testament, translated the books of Moses into the terms of Platonism, confident that he had discovered their true sense.

In the third and fourth centuries a reaction set in; a new school arose at Antioch which attempted a true grammatico-historical exegesis. Theodore of Mopsuestia and Chrysostom are representatives of this school. The Greek church sank into formalism and mental decay, while the Latin church succumbed to the influence of the allegorical method. The Jewish schools which claimed to possess a secret tradition were the precursors of Roman Catholicism. Nicolas of Lyra, who died in 1340, was the forerunner of the Reformation. He insisted on referring to the original tongues, behind the Vulgate, and the Septuagint. The modern interpretation of Scripture commences with the Reformation of the sixteenth century. The human factors in the Bible are recognized and the historical sense developed. The principle of evolution, in co-operation with the historical method, has brought to light the organic growth of revelation. This obviates a host of difficulties from which there was no escape when Scripture was regarded as a mechanical unity. Modern exposition is objective and realistic in its character. It seeks to determine what the inspired writers thought and wrote. In harmony with modern science, it is inductive in its method. The present-day interpreter endeavors to understand the idiom of the language, the personality of the author, and the historical environment in which he lived. The anxieties of criticism are the price we have to pay for the advance of knowledge.

Religion and Reflective Thought.

It may be said that no age has employed reason more, nor trusted it less, than our own. In almost every sphere of life theory and practice have come into conflict, and the battle rages hottest around the principles of our moral and religious life. We are not able to do without a code of conduct and a creed, but we do not know how to justify them. Thus Professor Henry Jones, in an article in the *Hibbert Journal* for January, summarizes the present situation. The past century has